



The sermon of Iohn the
 bysshop of Rochester made
 agayn y pryncious doctryn of Mar
 tin luther wthin y octaues of y ascen
 syon by y assingnemēt of y most re
 uerend fader i god y lord Thomas
 Cardinal of yorke & Legate ex late
 re from our holy father the pope.



1879
Book

John Smith His
Book 1879

Henry Smith

Quā venerit paracletus quem ego mit-
tam vobis spiritū veritatis qui a patre pro-
cedit ille testimonium perhibebit de me.

These wordes be þ wordes of our sauour christ Jes-
su in þ gospell of Iohn. and red in the scrupce of this
present sonday. thus moche to say in englyshe. whā
the cōforter shall come. whom I shall sende vnto you
the spyrite of trouthe þ yssueth from my father. he
shall bere wytnesse of me.



Will often whan the daye is clere
and þ sonne shyneth bryght ryseth
in some quarter of þ heuen a thyk
blak clowde. þ darketh all the face
of þ heuen. & shadowyth from vs
the clere lyght of þ sonne. and ster-
reth an hydeous tēpest. & maketh
a greate lightnyng. and thonderyth terribly. so þ the
weyke soules. and feble hertes be put in a great fere
& made almost desperate for lak of comforte.

In lyke maner it is in the chirche of christ. whan
the lyght of fayth (that shyneth from þ spūall sonne
almighty god) hath ben clere & bryght a good seas-
son. hath rysen many a tyme som blak clowde of her-
esy. & stered suche a tempest & made suche a lyght-
nyng and so terribly thonderyd that many a weyke
soule hath myscarped therby.

Suche a clowde loo was Arius. whiche stered so
great a tempest that many yeres after is veryd the
chirche of christ. And after hē came many other lyke
clowdes. as Macedonius. Nestorius. Eutices. Cle-
vidius. Donatus. Iovinianus. Pellagius. Ioan

nes wiccliff. with other moo. whiche soze tempested
the chirche. euery of them for his tyme. Suche hez
retykes saynt Jude in his epistole calleth nubes
sine aqua. que a vento circūferuntur. þ is to
saye. clowdes wouten þ moysture of grace. whiche
be moued w the blast of wycked spyrytes. And now
suche an other clowde is rased a loft. oon Martyn
luther a frere. the whiche hath stered a mighty stor-
me and tempest in the chirche. and hath shadowed þ
clere lyght of many scriptures of god. & he maketh
pssue from hym a perplous lyghtnyng. þ is to say
a false lyght of wrong vnderstādyng of scriptures.
which passeth not from þ spiryt of trouth. but from
þ spiryt of errour. and from the spiryt of this tem-
pest of his moost perilous heresye. Ferthermore he
terribly thonderyth agaynst the popes authorite.
agaynst the generall cōcelles. agaynst þ tradicions
and ordinaūces left vnto vs by þ apostles. agaynst
the doctryne of þ fathers. & doctours of the chirche.
Our sauour christ therfore by his diuine prou-
dence forseyng. þ suche pestylent clowdes & tempes-
tes many shold aryse. to þ greate trouble & vexacy-
on of his chirch. for the tender loue & infynyt charite
whiche he bereth vnto oure mother holy chirche.
ayd promesse þ after he had ascēded vnto his father
he wold send to hyr the holy spiryt of god. þ spiryt of
trouthe. þ shold abyde w hyr for euer. to acertayne
hyr fro tyme to tyme of euery trouth wherunto bo-
the she & euery chylde of hyr. þ is to say euery true
christen man shold gyf assured faith. & finally to be
vnto hyr i all suche stormes a veray cōforter. accor-
dyng to þ beginnyng of this gospel aboue reherced.

Quum venerit paracletus. quem ego mit-
tam vobis. spiritum veritatis. qui a patre
procedit. ille testimonium perhibebit de me.

This holy gospel graciously offereth vnto vs
foure goodly instruccyōs agaynst these daungerous
tempestes of heresyēs. whan so euer they fortune to
arise. but specially agaynst this moost pernicious
tempest that Martyn luther hath now stered.

The fyrst. iij. instruccyōs by the leue of god and
helpe of this holy spiryt. shall vndermyne. iij. great
groundes. wher vpon Martyn dothe stable in ma-
ner all his articles. & the fourth shall answere to the
defence þ is made for hy by his adherētēs. wherby
many a wepke soule is in peryll.

But byfore þ we shal entre þ declaracion of them.
we shall make our prayer vnto this holy spyrite of
trouthe. þ in this daungerous stōrme & peryllous tē-
pest. he wyl stape our hertes w the testimony of his
trouthe. þ we floghter not in þ catholike doctryne of
our mother holy chirch. but fastly byleue suche eru-
dicōs as hath ben deriuyed vnto vs. from our sa-
uour christ Iesu by his apostylles. & theyr succes-
sors. þ holy bysshoppes. & fathers & doctours of the
chyrche. for þ whiche & for grace necessary for you &
for me euery person saue theyr deuocyon.

The fyrst Instruccyon is offerd vnto vs
of these fyrst wordes of the gospel. **Quum**
venerit paracletus quem ego mittā
vobis. spiritū veritatis q̄ a patre procedit.

A. iij.

In þ which wordes is promest vnto vs þ spiryt of
trouthe. to be our comforte in all doutefull opinions
þ may ryle in christes chirche ¶ Touching this in-
struccion thre thynges I wold do. First I wold shew
we þ the instruccyons of this holy gospell pteyneth
to þ vniuersal chirche of christ. Secondly þ the heed
of þ vniuersall chirche (iure Diuino) is the pope.
Thyrddly þ Martyn luther (whiche deuiderh hyselſe
from this heed) hath not in hym þ spiryt of trouthe.
¶ For þ fyrst Martyn luther can not denye. but this
promesse is made vnto þ vniuersall chirche. & ther
vnto we shall bynde hy by his owne reason. he saith
in the booke de captiuitate babilonica. *Quod si De-*
mus vnam aliquā epistolā Pauli. aut vnā
alicuius epistole locū. non ad vniuersalem
ecclesiam pertinere. iam euacuata est tota
Pauli auctoritas. þ is to say yf we wyl afferme
that any one epistle of saynt Paule. or any one place
of his epistles. pteyneth not vnto the vniuersall
chirche of christ. we take away all saynt Paules au-
thorite. ¶ Now yf it be thus of þ wordes of saynt
Paule. moche rather this is a trouthe of þ gospels
of christ. & of euery place wrytten in þ same gospels.
In the vniuersall chirche than this holy spiryte of
trouthe resteth. & shal cōtinue vnto þ worldes ende.
vt maneat vobiscum in eternū. he shall abyde
in the vniuersall chirche for euer. *et docebit vos*
omnem veritatem. And he shall in euery doute
teche vs þ trouthe. Thus moche for the fyrst.
¶ Now for the seconde where I sayd that the pope

ture diuino is þ heed of the vniuersall churche of
christ. Whan ye se a tre stand vpright vpon þ ground
& his braunches spred abroad. full of lefes. & fruyte
yf þ sonne shyne clere. this tree maketh a shadowe.
in þ whiche shadowe ye may perceyue a fygure of þ
braunches. of þ lefes. & of the fruyte. Every thyng þ
is in the tree. hath somewhat answeringe vnto it in
the shadowe. And contrary wyse. every part of the
shadowe hath som thyng answeringe vnto it in the
tree. A mans eye may leade hym from eueri part of
þ tre. tyll every parte of þ shadowe. & agayne. from
eueri part of the shadowe tyll every parte of þ tree.
answeryng ther vnto. Every man may poynt any
certayne part of þ shadowe. & saye this is þ shadow
of suche a braunche. & this is þ shadow of suche a lefe
& this is þ shadowe of þ bole of the tree. & this is the
shadowe of þ top of þ tre. ¶ But so it is þ the lawe of
Moyles. & þ gouernaunce of þ synagoge of þ Jewes
was but a shadowe of þ gouernaunce of þ vniuersall
churche of christ. So sayth saynt Paule. *ymbiam
habens lex futurozum bonozum.* þ is to say
the lawe had but a shadowe of þ thynges for to com.
And ad corinthios. *omnia in figura continge-
bant illis.* All theyr gouernaunce was but a fygure
& shadow of þ churche. ¶ Now than to my purpose.
In the gouernaunce was twayne hedes appoynted.
one vnder an other. Moyles & Aaron. to cōdich that
people thurgh þ deserte. vnto þ contrey þ was pro-
myssed vnto theym. We woot þ that people of þ Jes-
wes was shadow of þ christen people. & þ theyr Jor-
ney by þ desert. toward þ cōtre promysed vnto them

was a shadow of our iourney. through this wretched world vnto þe cōtre of heuen. But Moyses & Aaron whiche were the hedes of þe people. wherof than be they shadow: wouten doute they must be þe shadowe of christ & of his bycare saynt Peter whiche vnder christ was also the hede of christen people.

¶ And wyll ye se this more manyfestly by. iij. lyknes-
nelles. First Moyses & Aaron bothe of them were
preestes. Moyses was made by god. & Aaron made
by Moyses at þe cōmaūdment of god. to whom was
cōmytted þe cure of þe Jewes in þe absence of Moyses.
So christ & saynt Peter bothe were preestes of þe ne-
we lawe. Christ made by his father almyghty god
as it is wyrtten of hym. *Tu es sacerdos ineter-
num scdm ordinē Melchisedech.* that is to say
thou art a preest for euer according to þe ordre of Mel-
chisedech. And Peter was made by christ. to whom
he cōmytled in his absence þe cure of þe christen people
sayenge. *pasce oues meas pasce. pasce. pasce.*
The second likenes is this. Moyses was meane by-
twene almyghty god and Aaron for þe causes of the
people. & Aaron was meane bytwene Moyses & the
people touchyng the causes of god. So scripture
techeth Exodi. iij. Almighty god sayd vnto Moyses
spekyng of Aaron. *Ipse loquetur pro te ad po-
pulum. & erit os tuum. Tu autem eris ei in
iis que ad deum pertinent.* þe is to saye. he shall
speke in thy stede vnto the people. & thou shalt be for
hym agayn. in thoo causes þe pteyne vnto god. Wyll
ye se how christ was the mouthe of Peter towarde

almighty god. he sayd to saynt peter. **Simon Si-**
mon ecce sathanas expetruit vos. vt cribra-
ret sicut triticum. Ego autem rogavi pro te
vt nō deficiat fides tua. et tu aliquādo con-
uersus confirma fratres tuos. that is to saye.
Simon Simon lo Sathanas hath couepte gretly
to syft you as a man syfteth his whete. But I haue
prayed for the to the intent y^e thy faythe do not fayle.
And thou ones tourned to y^e stabyll waye conferme
thy brethren. Se now here wheder ch^rist was not y^e
mouthe of Peter whan he p^rmoted his cause. before
almighty god y^e father. & prayed for hym that his
faythe shold not fynally peryshe. And cōtrary wyse
was not Peter y^e mouthe of ch^rist. whan he to the
true waye cōuerted byd cōferme his brethren. here
note well what autho^ryte was gyuen to Peter vpon
them to cōferme all the other of his brethren in
the stabyll waye. ¶ The thyrd lykenes is this.
Moyles ascēded vnto y^e moūte to speke wth almighty
god. and Aaron remayned behynde to instructe the
people. Byd not ch^rist lykewyse ascend vnto his fa-
ther vnto the grete moūt of heuen. And to what en-
tent I praye you. Saynt Paule telleth vt appa-
reat vultui dei pro nobis. to appere before y^e fas-
ce of almighty god for vs. & there to be our aduocate
as sayth saynt Iohn. And byd not Peter remayne
behynde to teche y^e people. the whiche our sauour
cōmytted vnto his charge. lyke as Aaron was lefte
for to do the people of y^e Jewes. whan Moyles was
aboue in the mount with god.

Thus euery man maye se how þ shadowe & this
thyng agreeth & answereth one tyll an other fully
& clerly. But now let vs pause here a whyle. I wyll
construe this fygure yet by an other dede of chryst in
þ gospel. So it was. þ the Jewes were tributaryes
vnto þ romaynes. & for that trybute þ heed of euery
housholde dyd paye a certayn coyne called didrach-
ma. So whā they þ were þ gaderers of this trybu-
te came to saynt Peter. our sauour bad hym go vn-
to the see. And tolde hym þ in a fysshes bely there he
shold fynde staterem. whiche was a double didrach-
ma. and bad hym paye þ vnto þ gaderers. bothe for
hymselfe and for chryst. Marke here þ this trybute
was heed money payed for them þ were heedes and
gouernours of housholdes. & chryst comaunded this
to be payed for no moo. but onely for hym & for saynt
Peter. & therby quytte all the resydue. Joyne this
facte of þ gospel vnto þ fygure byfore. & what can be
more euydent to shewe þ Peter vnder chryst was the
heed of al þ household of chryst. But yet thyrldy let vs
here the testimony of some father of þ churche þ this
is þ veray meanyng of þ gospel. Saynt Austyn in
the boke of questyons of þ newe & of þ olde testamēt
þ. lxxv. questyon sayth in this maner. *Didrachma
capitum solutio intelligitur.* the payment of
this money was heed money payde for the heedes.
And after foloweth. *Saluator quā p se et Pe-
tro dari iubet. pro omnib⁹ exoluisse videtur
quia sicut in saluatore erant oēs causa ma-
gisterii. ita & post saluatorem in Petro om-*

nes cōtinentur. ipsum enī constituit caput
eorum. that is to saye. whan our sauour cōmaū-
ded this double trybute. to be payed for hymself and
for Peter. & in so cōmaundyng he dyd quyte all the
resydue of the apostles. for all they were cōteyned in
hym. bycause he was theyr mayster. And as al they
were conteyned in our sauour. So after our sau-
our all they were cōteyned in Peter. for christ made
hym y^e heed of them all. Here note of saynt Austyn y^e
saynt Peter bycause he was heed of them all. & all
they were cōteyned in hym. therfore this trybute y^e
was payed for hym was payed for them al. But yet
by an other scrypture whiche I reherfed before.
Saynt Austyn proueth y^e al the other apostles were
conteyned in saynt Peter. Simon Simon. ecce
sathanas expetuit vos. vt cribzaret sicut
triticū. Ego autē orauī pro te. vt non deficiat
fides tua. et tu aliquādo cōuersus cōfirma
fratres tuos. that is to saye. Symon Symon. loo
sathanas hath coueted to syft you as a man syfteth
whete. but I haue prayed for the y^e thy faythe shall
not fayle. & thou ones conuerted to y^e stable waye. do
cōferme thy brethren. Upon y^e whiche wordes saynt
Austyn saythe. Christ dyd not praye for James and
John & for the other. but he prayed for saynt Peter
in whome the resydue was conteyned.

¶ Cōsydre now how eche of these testimonyes con-
ferme & strenghte one an other. Fyrst the fygure &
shadow of y^e olde lawe. Secondly y^e testymony of the
gospels answerng vnto y^e same. Thyrdly y^e declara-

tyō of saynt Austyn bpō þ same. And here I bryng
but one doctour. whose testimony in the balaunce of
any trewe chxisten mans herte. me thynketh shold
wey downe Martyn Luther. But saynt Ambrose
spekyng de didrachmate calleth it also capitū so-
lutionem. that is to say heed money. And of saynt
Peter he saythe. *Petra enī dicitur. eo q̄ prim⁹*
in nationibus fidei fundamentū posuerit.
& tanq̄ saxum immobile totius operis chri-
stiani cōpagem. molemq; contineat. that is
to saye. Peter is called petra. by cause that he fyrste
amonge the gentyles dyd establishe þ ground of our
fayth. & as a stone not easy to be remoued. he cōtey-
neth in hym & stayeth all þ frame & gretnes of the
worke of chxist. And saynt Gregory saythe. *Certe*
Petrus apostolus primū membrū sancte &
uniuersalis ecclesie est. Paulus. Andreas.
Ioannes quid aliud q̄ singularium plebiū
sunt capita. þ is to saye. Peter is þ chiefe membre
of the vniuersall chirche. Paule & Andrew. & John.
what els be they. but heedes of certayne & syngler
people. wherby it appereth that as they were chiefe
euery man of þ people þ they had cure of. So saynt
Peter was chiefe of the vniuersall chirche. Saynt
Hierome also sayth spekyng of Peter. *Propterea*
inter duodecim vnus eligitur. ut capite cō-
stituto. schismatis tolleretur occasio. that is
to say þ Peter was one chosen out amongst twelue

to thentent that he beyng thei? heed al occasyōs of
schysmatyke diuysyon shold be take awaye. Saynt
Cypriane forthermore sayth. spekynge of Peter whā
he dyd confesse cryst Iesu to be the sone of god. *Lo-
quitur illic Petrus super quē edificāda fue-
rat ecclesia.* y is to saye there speketh Peter vpon
whome the chirche was for to be buylded. But how
shold y chirche be buylded vpon hym yf he were not
the heed and chiefe membre of the chirche.

All these be of the latyn chirche. holy fathers. all
men of grete lernynge. all men of synguler holynes.
whose vertuous lypynge be cōformed by miracles
bothe done in they? lyfes & after they? deeth. Of gre
kes lyke wyse. Chrysostome after y he hath praysed
saynt Paule speketh of saynt Peter sayeng. *q̄ ipse
qui fuit apostolorum caput talis fuit.* y is to
saye y saynt Peter whiche was y heed of y apostles
was suche an other and often he called saynt Peter
*eximium apostolorum. et os discipulorum
ac verticem collegii.* that is to saye y chiefe of the
apostles and mouthe of the dyscyples & the top and
heed of all the college. And Dorygene saythe.

*Magno illi ecclesie fundamēto petreꝝ soli:
disiūe super quā christus fundauit ecclesi-
am suam. vide quid dicatur a domino. Ro-
dice fidei quare dubitasti.* y is to say. Se what
was sayd of our lord to that grete fōndament of the
chirche and moost stable stone. o man of lytle faythe
why dydest thou doute. **C**yf all these so many testy-

monyes bothe of grekes and latyns shall not cōter-
pease agaynst one freere. What reason is this? I
truste there is no true chrysten man but y he wyl be
moued w the testimonye of all these. specially whan
they be grouded of so playne & euident a fygure of y
olde lawe. and of so clere a lyght of the holy gospels.
But here Luther wyl saye that he can not cōcep-
te duos summog. Of y whiche I merueyle gretly.
Sithen it is manifest that Aaron was called sum-
mus in scripiture. & yf he were summus sacerdos &
Moses was nowhit benethe hym. than must they
two eyther of them be summus. one of them vnder
an other in comparyson of the other people. So as
saint Paule maketh many heedes sayeng. **Caput**
mulieris vir. caput viri christus. christi vero
Deus. Se here be thre heedes vnto a woman. god/
chryst & hyr housband. & yet belyde al these she hath
an heed of hyr owne. It were a monstuous lyght to
se a woman withouten an heed. what cōforte sholde
hyr housbande haue vpon hyr. yf than one woman
notwithstandyng she hath an heed of hyr owne to
gouerne hyr accordyng to the wyl & pleasure of hyr
housband. yet she hath hyr housband to be hyr heed
& chryst to be hyr heed. and god to be hyr heed. How
moche rather our mother holy chirche which is the
spowse of chryst. hath an heed of her owne. y is to say
the pope. & yet neuerthelesse chryst Iesu hyr hous-
bande is her heed. & almyghty god is hyr heed also.
But now let vs retourne to our instructyō. Thus
than ye vnderstāde how that in the vniuersal chur-
che of chryste remayneth the spyryte of trouthe for

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euer. and y^e the heed of this churche the pope is vnder
chryst. Si this breuely it maye appeere that the spī
ryte of chryst is not in Martyn luther. The spīryte
of euery naturall body gyueth lyfe noo forther. but
to the members & partes of the same body. whiche
be naturally iopned vnto the heed. And so lyke wyse
it must be in the mystycall body of our mother holy
churche. ¶ For asmoche than as this wretched man
hath deuyded hymselfe from the heed of this body.
whiche is the bycare of chryst. how can he haue in
hym the spīryte of this body whiche is the spīryte
of trouthe. & specially whan he hath dyuyded hym
selfe with suche pryde/arrogancye/& presumption.
whiche is moost odyous vnto this holy spīryte. and
so dyspytously. so presumptuously. so malicously
contenneth & setteth at nought. & all to raggeth the
heed of chrystes churche. to whome as to his chefe
spīrytuall father. by the reason of his religyon he
hath bowed and promest obedyence. How can this
man haue in hym the spīryte of god this holy spī
ryte of trouthe. And here I make an ende of the fyrst
instruccyon.

¶ Here foloweth the seconde instruccyon
agaynst the pernycious doctry
ne of Martyn luther.

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Or the second instructioun þ next
wordes enseweth. **I**lle testi-
monium perhibebit de me.
that is to saye. And he shall bere
wytnesse or gyue euydence of me
What merueylous vertue what
wonderfull operacioun is in þ be-
mes of the sonne whiche as we se this tyme of þ yere
sprēd vpon the grounde dothe quyeken & make lyfely
many creatures the which before appeared as deed
who that betwed and beheld in the wynter season þ
trees whan they be wydred and theyr lefes shaken
from them and all the moystour syronke into þ roote
& no lust of grenenes nor of lyf appeereth outwardly
yf he had had none experyence of this mater before
he wold thynke it an vnykethyng þ the same trees
shold reuyue agayne & be so lustely clad with lefes &
floures as we now se them. And yet this is done by
the subtyll operacioun and secreete workynge of the
sonne bemes sprēd vpon the grounde.

Neuerthelesse not euery beme of þ sonne hathe this
vertue. It is a trouthe þ bemes of þ sonne in wynter
be lyght as they be now this tyme of the yere but þ
lyght is so faynt and feble that it gyueth no lyfe. for
than we sholde haue herbes and trees to growe as
wel in wynter as they now do this tyme of the yere.
The cause of this weykenes is. for the sonne shoos
reth so lowe by the grounde that his bemes than
sklaunteth vpon the grounde and dothe not reboū-
de nor double in themselfe agayne towarde the
sonne. and this is the cause of this weykenes.

they wyl set tynder or clothe on fyre. And lyke wyse
it is of þe beemes of the faythe & hope whan they be
ioyntly compacte and bryte togyder. yf a man had
suche a faythe and confydence than he myght com-
maunde a gret mountayne to remoue for his pleasure
and this were a myghty faythe. Neuerthelesse yf a
man had suche a faythe yet yf he wanted the hete of
charyte he were but as a deed tree. For saynt Paule
sayth. **Si habuero omnem fidem ita ut mō-
tes transferam charitatem aut non habue-
ro nihil sum.** yf I haue all faythe he þe speketh of
all leueth none vnspoken of. yf I haue all faythe he
saythe & so myghty faythe þe by my faythe I maye
remoue at my commaundement gret mountaynes yet
yf I want the hete of charyte I am nothyng but as
a deed stok a tree withouten lyf. And therfore saynt
James saythe. **Fides sine operib⁹ mortua est**
Faythe withouten þe fruyte of good workes is deed.
To this purpose our instruccyon saythe. **Ille testi-
moniū phibebit de me.** þe is to saye he shall bere
wytnesse of me. Of whom? of chryst. What is chryst?
Lux vera que illuminat omnem hominem
uenientem in hunc mundum. that is to saye
the true lyght þe whiche enlyghtneth euery creatur-
re comynge into this world. who shall bere wytnesse
or gyue eydence of this lyght? the spyryte of god.
**Quia charitas dei diffusa est in cordib⁹ no-
stris per spiritū sanctū qui datus est nobis.**
That is to saye þe hete of the charyte of god is spred

in our hertes by the holy sprytc þ which is gyuen
vnto vs. hete of charyte gyueth eydence that that
lyght is lyfely. Haue a man neuer so moche lyght of
faythe onlesse he haue also this hete of charyte ste-
rpyng his soule and bryngyng forth the lyfely workes
he is but a deed stock & as a tree withouten lyfe. For
as I sayd though the naturall sonne shyne neuer so
bryght vpon a tree. yf this tree haue in it no grenes-
nes nor puttyng forth the of buddes and lefes this tree
is not alpye. So whan þ bemes of þ spirytual sonne
be spred vpon our soules yf we fele not the steryng
hete to fruytfull workes our soules be but deed.

But now to what purpose serueth this instructy-
on? To this. it subuerteth one grete groude of Mar-
tyn luther which is this þ faythe alone withouten
workes dothe Justifye a synner. vpon þ which ground
he byldeth many other erroneous artycles & specy-
ally þ the sacramentes of christes churche dothe not
Justifye but onely faythe. A perylous artycle able
to subuerte all þ order of the churche. but touchyng
these sacramentes the kynges grace our souerayne
lorde in his owne persone hath w his pen so substan-
cyally foghten agaynst Martyn luther þ I doute
not but euery true christen man þ shal rede his boke
shall se those blessed sacramentes clered & delpyered
from þ salaúderous mouthe & cruel tethe þ Martyn
luther hath set vpon them. wherin al england maye
take grete comforte & specially al those that loue ler-
nyng. Plato saythe. *Tū beatas fore res publi-
cas quando aut philosophi regnent aut re-
ges philosophentur.* That is to saye. than shall

Ye se whan a bolle is throlwen sklantynge vpon a wall it flydeth forwarde and reboudeyth not bakward dyrectly agayne to hym that was the thrower. but whan it is dyrectly cast agaynst a wall with a grete vyolence than it dothe dyrectly rebounde agayne. In this maner it is of the sonne beemes þ more nye that þ sonne draweth vnto vs now this tyme of the yere þ more dyrectly his beemes bete vpon þ grounde & the more dyrectly they reboude & retourne agayne towarde þ sonne. And by the reason of the nyenesse of beeme to beeme ryseth a greter strengthe in þ beeme and a more full lyght. **quia omnis virtus unita fortior est.** that is to say. For euey vertue þ is gathered togyder is more stronger. ¶ A sengell threde is nothyng so stronge as is a double / nor a syngele beeme of the sonne is nothyng so myghty as whā it is doubled and bowghted in it selfe by rebouyng and reflexyon. Forthermore of these two ryseth an herte & a warmenes the whiche is þ pryncypall worker of lyfe in euey creature. But for all this we be not yet sure that any tree is alpye to than we se some puttyng forth of buddeges or lefes out of the same tree. ¶ This example yf ye perceyue it maye enduce vs to conceyue how wonderfully the spyrytuall sonne almyghty god worketh by his spyrytuall and inuysyble beemes of his lyght spred vpo the soule of man or vpon the chirche. bothe whiche is called in scripture a spyrytuall erthe. **Domini dabit benignitatem et terra nostra dabit fructum suum.** That is to saye. our lorde shall gyue his gracious influence and our erthe shall yelde fruytful workes.

The beemes of almyghty god spred vpon our soules
quyckeneth them & causeth this lyfe in vs and the
fruyte of good workes. Fyrst they cause þ lyghte of
faythe but this is a veray sklander lyght wouten þ
reboundynge of hope & the hete of charyte. faythe
wouten hope is a sklander beeme & of a lytle power.
But Joyne vnto hym hope whiche reboundeth vp
to god agayne *ad ea que non videntur*. & thā is
he moche stronger than he whas byfore. For nowe
this is doubled and bowghted in it selfe and gadred
more nye vnto hym selfe & made more valyaunt and
mighty than it was before. Before it was lyke vnto
the faythe þ saynt Peter had whan chryst bad hym
come to hym vpon þ see. he beleued his mayster but
he had no veray fast hope þ he myght walke there.
He was not stronge in his faythe & therfore our sa-
uour sayd vnto hym. *Modice fidei quare du-
bitasti*. But of þ stronge faythe þ hath a cōfydence
& hope adioyned. therunto he sayth i an other place.
*Si habueritis fidem sicut granū sinapis di-
cetis monti huic. transi hinc et transibit*.
That is to say. yf ye had faythe lyke vnto a corne of
mustard sede ye shold cōmaund this moūtayn to re-
moue hys selfe & it shold by your faythe auoyde. this
is a grete fayth & hath also cōfydence & hope adioyn-
ed therwith. A corne of mustard sede is veray lytle
but it hath a gret vertue compact and gadred in it.
So whan the beemes of faythe & hope be ioyned to-
gyder in one poynt than it is of mighty power. The
beemes of the sonne whan by reflexyon of a brennyng
glasse they be gadred togyder. they be so myghty þ

omen welthes be blessed whā eyther those þ be phis
osophers gouerne/oz elles those that gouerne gyue
hem to philosophy. And scripture exhorteth prynces
to þ same sayenge. **Et nūc reges intelligite**
erudimini qui iudicatis terram. that is to say
And now ye þ be kynges study to haue vnderstan
dyng. & ye that take vpon you þ Judgemētes of þ
worlde inforse you to haue lernynge.

But now lette vs retourne to our mater agayne.
for this groude he byngeth saynt Paule in dyuers
places sayenge þ a man is iustified by his faythe
onely withouten workes. Neuerthelesse saynt Aus
tyn saythe that saynt Paules wordes were mysco
reyued in the begynnyng of the chirche for the whic
che as he saythe þ other apostles in theyr epistoles
studyeth to the cōtrary parte. But some here thyn
keth that Martyn luther lytle regardeth saynt Aus
tyn. And a trouthe it is. but yet that is a foule pre
sumpcyon. let hym at þ leest beleue þ other apostles
whome withouten manifest heresye he can not de
nye. Saynt James sayth. **Ex factis iustificatur**
homo & nō ex fide tñ. A man is iustified by his
dedes and not by his faythe alone. whiche thyng
saynt James dothe not onely saye but also proueth
it by dyuers wayes. One is this. **Demonēs cre**
dunt et contremiscunt. The deuylles he saythe
hathe faythe. & yet no man maye say þ the deuylles
be iustified by theyr faythe. How many that lyue
in horryble synne þ yet haue þ faythe of chryst Jesu
& wold rather dye oz they shold renpe theyr faythe.

but for all that they be not iustified. But yf onely
saythe dyd iustifye bothe they and the deuylles also
shold be iustified. Second yf same example yf saynt
Paule bleth vnto the Romaynes to proue yf saythe
iustified a synner withouten workes. yf same bleth
saynt James to yf contrary. the example I meane
of Abraham as there appereth in yf same place. But
ye than wyl saye. Sye be these apostles one contras-
ry to an other. To this saynt Austyn saythe yf nay
forsothe. But yf saynt James onely contrareth that
yf may be construed & mystaken in saynt Paule. For
saynt Paule meaneth of the workes yf gothe before
saythe. & saynt James meaneth of the workes that
folowe after the saythe. Saynt Paule meaneth yf yf
worke of circūcysion or of other workes of the lawe
was not necessary for the iustifyinge of Abraham to
go before his saythe but his saythe withouten them
dyd iustifye hym. Saynt James meaneth of the
fruytfull workes that folowe after saythe the whiche
gyue euidence of a lyfely saythe and these iustify-
feth a man. and these he saythe yf Abraham had
not had. he had not ben iustified yf Abraham had
not ben redy to offer vp his sone Isaac at the com-
maundyng of god he had not ben iustified. but
bycause he was so redy therfore he saythe. **Abra-
ham ex operibus iustificatus est.** That is to
saye. Abraham was iustified by his workes. where-
fore saynt James speketh not agaynst saynt Paule
but agaynst the mysunderstandyng and miscon-
cepyng of hym. Of the whiche misconcepyng
saynt Peter also speketh in his second epistle sayeng.

In quibus sunt quedam difficilia intellectu que indocti et instabiles deprauant sicut et ceteras scripturas ad suam ipsorum perditionem. That is to saye in the epistles of our ryght dere broder Paule be some thynges harde to be conceyued whiche the vnstable myndes dothe misconstrue lyke as they do many other scriptures to theyr owne damnacion. Thus ye maye se that dyuers other haue misconstrued saynt Paule byfore this as nowe dothe Martyn luther to his owne peryll and damnacion.

But here one thyng I merueyle moche of Martyn luther specially that he saythe that in all scripture there is no more testymony agaynst hym but this one place of saynt James. for it is not to be doubted but many moo maye be brought. And fyrst oure sauour in the gospel of Luce saythe. Date elemosynam & ecce omnia munda sunt vobis.

That is to saye. gyue ye almes and all thynges shal be clene vnto you. What is this clenesse but the iustifyenge of our soules the whiche is promest for y^r workes of almes. yf I beleue neuer so moche and yf I releue not the poore in theyr necessyte I shal not atteyne vnto this clenesse. Ferthermore in y^r gospel of Matthew. Si remisitis hominibus errata sua remittet & vobis pater vester celestis Quod si non remisitis hominibus errata sua nec pater remittet vobis errata vestra.

That is to saye. yf ye do forgyue vnto them þ hathe greued you theyr offences your father in heuen shal do lyke wyse to you. and yf ye do not forgyue to men whiche hath greued you theyr offences nor your father shal not forgyue to you your offences done agaynst hym.ouer this he saythe in þ same gospel.
Non omnis qui dicit mihi domine domine intrabit in regnū celozum. sed qui facit voluntatem patris mei. that is to say. yf we worke not the wyll of almyghty god þ father we shal not be iustified nor entre into the kyngdome of heuen. Besydes these in the same gospel. **Nisi auerit iusticia vestra plusq̃ scribarū & phariseozum non intrabitis in regnum celozum.** That is to saye. onlesse your iustyce oz your maner of lyuynge be more better and ample than was þ iustyce and lyuynge of þ Jewes and pharysees ye shal not entre into the kyngdom of heuen whiche is to be vnderstāded **de iusticia operum.** of the iustyce of workes. as clerly appeereth of all þ foloweth. Besydes this he saythe. **Om̃is q̃ audit verba mea hec & non facit ea similis erit viro stulto qui edificauit domum suam super arenam.** That is to saye. All þ hereth these my wordes & worketh not therafter is lyke vnto an vnwyse man that buyldeth his hous vpon an vn sure ground. And saynt Paule also saythe. **Non auditoꝝ legis sed factozes iustificabuntur.** þ is to saye. Suche as onely be herers of þ lawe of god shal not be iustified

but þe workers thereafter. And saynt James saythe.
Estote factores verbi et non auditores tan-
tum fallentes vosmetipsos. þ is to saye be ye
workers of the worde of god and not onely þe herers
for than ye disceyue yourself. & saynt Paule agayne
sayth. **Si secundum carnem vixeritis morie-**
mini. Si spiritu facta carnis mortificaue-
ritis viuetis. þ is to say. yf ye lyue after þe works
of your fleshe ye shall dye. but yf ye mortifye in you
by spyryte the works of your fleshe ye shall lyue.
And fynally saynt Paule sayth resoluyng his owne
sentence. **fides que per dilectionem operatur.**
that is to saye. Faythe whiche is wrought by loue.
accordynge to the whiche saynt James saythe. **Fi-**
des quoniam fides cooperabatur operibus
illius : ex operibus fides consummata est.
That is to saye. Thou seest how that faythe helped
his works and how of the worker his faythe was
made perfyte. By all the whiche testimonyes ye may
playnely se that not onely faythe suffyseth but also
loue and works be requyred to þe iustifyenge of our
soules. And thus moche for the seconde instructyon.

There foloweth the thyrde instructyon
agaynst Martyn luther.

C.iiij.



Touching þ third instructyō it foloweth
in þ gospel. Et vos testimoniū phi-
bebitis. quia ab initio mecū estis
That is to saye. & ye shall bere wytnesse:
bpcause ye be conuersaunt with me fro
þ begynnyng. To whome shall they bere wytnesse.
but vnto þ vniuersall chirche of chꝛst? Theyꝝ wytn-
esse thā must be allowed of euery true chꝛisten man
Of these wordes & of þ other aboue reherſed. it
shal appeere þ moꝛe testimony must be admytted foꝛ
sufficyent authoꝛyte. than only þ. þ is wyrtten in þ
byble. Whiche one thyng yf we may establyſſhe. it
wyl cast downe a grete nobꝛe of Martyn luthers ar-
tycles. But foꝛ this we must cōsydꝛe þ these. iij. per-
sones of whome this gospel hathe made mencyon.
though al theyꝝ woꝛkes be vndiuided & vndeseue-
red one from an other. but ioynely go togyders. yet
scripture assygneth thꝛe seuerall tymes vnto these.
iij. psones. in þ which they haue instructeth man. of
þ trouth necessary to be byleued. first almighty god
þ fader instructed our elders by his pphetes: as saint
Paule sayth. Multipharia multisq; modis o-
lun de⁹ loquēs patrib⁹ i pphetis. þ is to saye.
Almighty god þ fyrst psonē i þ godhed many diuers
wayes instructed our fathers by his pphetes. saynt
Paule meaneth here by our fathers the Jewes. of
whom we spūally descēded. foꝛ Abrahā þ was theyꝝ
carnal fader is oures also spūal. Now almighty god
þ father taught them by his pphetes. whose pphe-
cyes all be it they be wyrtten in scripture. yet was
there many moo thynges which they spook vntoꝛt:

ten. þ was of as gret authoryte. as þ þ was wrytten
which þ mayster of Jewes calleth cabala. which is
deriuyed fro man to man. by mouth onely & not by
wrytyng. After this þ second pson þ sone of god our
sauour christ Iesu was send by his father into this
world to instructe man. bothe by hymselfe & by his
apostles. þ which were cōuersaūt w̄ hym (as þ gos-
pel here sayth) fro þ beginning. These blessyd apostles
left vnto vs also many thynges by mouth. which is
not wrytten in þ byble. This thyng may appeere by
saynt paule. whiche cam after them & was not p̄sent
whā christ sape these wordes vnto them i. ij. epistole
ad thessalonicēses. **State & tenete traditiōes q̄s
didicistis. siue p̄ sermonē siue p̄ eplaz n̄r̄am.**
þ is to say. be ye ȝstaūt & kepe those iſtrucciōs & eru-
diciōs þ ye haue lerned of vs. ather by mouth. or els
by wrytyng. p̄ saynt paule (þ was latter thā þ other
apostles) to whom these wordes were sayd of christ.
wpl haue his tradiciōs obserued & kept. aswel those
þ he tolde them by mouth. as those þ he wrote w̄ his
pēne. why shal not lykewyle þ tradiciōs of al þ other
apostles be of lyke strengthe to make fayth & to bere
wytnesse of þ trouthe. Here ye may se by exp̄sse scryp-
ture of saynt paule þ we be bounde to byleue many
mo thynges thā be wrytten & put i þ byble. We shall
cōferme this by Origene which is an aūcyent doctor
& to whome in this poynt grete faythe is to be gyuē.
He in þ boke of nōbz̄es omelia. v. sayth. **Sz i ecclia
sticis obseruationib⁹ sunt nōnulla que om-
nib⁹ facere necesse est. nec tñ ratio eorū oib⁹
patet. Nā q̄ verbi gratia genua flectimus**

orantes. et q̄ ex omnib⁹ celi plagis ad solā
orientis partem conuersi fundim⁹ oratio-
nem. nō facile puto cuiq̄ ratione compertū.
Sed & eucharistie. seu percipiende seu quo-
ritu geritur. explicande vel eorū que gerū-
tur in baptismo. verbozū. gestoꝝq̄. et ordi-
num. atq̄ interrogationū. et responsionū.
quis facile explicet rationem. Et tamen hec
omnia operta licet et velata portam⁹ super
humeros. quū implemus ea et exequimur.
vt a magno pontifice christo et a filiis eius
tradita et cōmendata suscepimus. That is
to saye. But in the obseruancyes of þ̄ chirche be ma-
ny thynges whiche is necessary for vs to do and yet
þ̄ reason why that we so do is not open to al men. As
in example. whan þ̄ we make our prayers knelynge
and whan amonges all the other plages of heuen
we chose the cest parte towarde þ̄ whiche we make
our prayer I thynke not that the reason of this is
lyghtly knowen to any man. Of þ̄ obseruācyes also
and rytes þ̄ we vse aboute þ̄ sacrament of þ̄ alter to
be consecrate. or elles of þ̄ sacrament of baptyme to
be minystrid whoo can expresse the reason of al those
wordes. gestures. orders. questyōs. answers þ̄ there
be accustomed. And yet neuerthelesse al these we be
re couerd & hyd vpon our sholders whā þ̄ we do per-
forme and execute them accordyng to þ̄ tradycyōs
& erudycyōns whiche we haue receyued cōmended
vntyll vs by þ̄ grete byshop christ & by his children

the holy apostles. Of the whiche wordes of Origene
it clerly dothe appeere. that many suche tradycyōs
were left vnto þ christen people by christ & his apost-
les. þ whiche we must folowe notwithstanding they
be not wyrtten in scripture. To þ whiche purpose I
myght also brynge the testimonyes of Damascene.
Demose. Augustine. Hierome. & other moo.

Thyrdly þ thyrd persone in þ trynyte þ is to saye
þ holy spiryt of trouthe was sent fro þ other twayne
to abyde w vs for euer. and to be as a cōforter conty-
nuell in christes chirche. whan þ stormes & tēpestes
of heresyes do aryse. & agaynst al floghteryng dout-
fulnes to teche vs þ veray certayne trouthe. where
vnto we shold rest. After þ the apostles were depar-
ted from vs the holy spyryte dyd & dothe remayne &
shall remayne with vs vnto þ worldes ende. but by
whome I pray you spekeþ he vnto vs : by whome
techeth he vs any trouthe : by whome elles but by þ
fathers & doctours of þ chirche. by theyr mouthes
this holy spyryte techeth vs euery trouthe. *Non
enī vos estis qui loquimini. sed spiritus pa-
tris vestri qui loquitur in vobis.* þ is to saye.
It is not ye that speke. but the holy spyryte of your
father whiche dothe speke wīn you. Saynt Basyll
whan he was baptised. a wonderful lyght was sene
aboute hym. which is not to be douted. but þ it was
a sensyble token of þ holy goost. And lykerwyse saynt
Ambrose (whyles he was endytyng of þ .xliij. psal-
me) a lyght was sene aboue his heed in maner of a
shelde. which by lytle & lytle entred i at his mouthe
in veray token of the spiryte of god. And so lykerwyse

it was of the other. Wherefore it is not to be doubted
but in suche holy bishoppes and doctours of þe churche
þe holy goost dothe speke. but moche rather i coun-
celles whan many of them were assembled togyder.
For ever as the stormes and tempestes of heresy-
es dyd aryse. so they were at length oppressed & couyn-
ced by this holy spiryte. spekyng in þe mouthes of
þe fathers & doctours of þe churche. Somtyme by ge-
nerall councelles and assemblies of many bishoppes
togyder. ¶ In þe councel of Nicene was ccix. bishop-
pes in whome the holy goost spake to þe confutacyon
of an heresye þe than soe vexed þe churche. After that
in the councell of constantynoble was assembled. c. l.
bishoppes. & in them the holy goost spake to the des-
truction of an other heresye þe than rose in the chur-
che. In the counsell kept in Epheso in a grete cyte of
Asye so named were assembled. CCC. bishoppes in
whome than the holy spiryte spake to the confoun-
dyng of an other heresye that was alofte. & so cōty-
nually frome tyme to tyme euer as these clowdes a-
rose and made any grete tempestes. & began to ligh-
ten and shewe a fals lyght of misconstruyng of scrip-
tures. this holy spiryte was redy by these fathers
to enforme þe vniuersal churche of þe certayn trouthe.
¶ Se than I saye what we haue to conferme those
thynges that be taught vs by the churche. fyrst the
prophetes that were instructed by þe father almighty
god. and also theyr Cabala. that is to saye theyr
secrete erudycions not wrytten in the byble. Sec-
condly the apostles. whiche were instructed by oure
saupour chryst Jesu. and also theyr tradycions not
wrytten in the byble. Thyrdly the holy fathers and

doctours of the churche. that were enformed by the
holy spyryte of trouthe. as well in theyr expositions
of scripture. as also by theyr general assemblies and
councelles had here to fore.

Cyp there were a fourth persone in the trynity. or
an other spyryte to be sent vnto vs fro almighty god
we myght yet be in some doute wheder Martyn luth
er had met with this spiryte by the waye and co
ueyed hym from vs. But sythen we be assured that
there is no moo but. iij. persones in the godhede. of
whome this gospel maketh mencyon. and that eues
ry one of them hath done his dyligence to instructe
vs of y trouthe. And ferthermore. that there is none
other holy spyryt preter spiritum veritatis but
this spyryte of trouthe. and he also shall abyde with
vs for euer & acertayne vs of euery trouthe. we may
be sure y Martyn luther hath not this spyryte whā
he dothe teche vs agaynst the trouthe that hathe be
taught vs by this spyryte. For he cutteth away the
tradycions of the apostles. and refuseth the genes
rall councelles. and contemmeth the doctryne of the
holy fathers and doctours of the churche. and labours
reth to subuerte all the ordynaunce of the churche. &
namely the. viij. sacramentes. and taketh awaye the
freedome of mans wyll. and affermeth that al thyng
falleth by necessyte contrary to al y doctryne of chris
tes churche. we may be sure therfore y he hathe some
other wretched spyryte. some spyryte of errour & not
y spiryte of trouthe. saynt Paule sayth. In nouissi
mis tpiib⁹ discedēt quidā a fide. attendētes
spiritibus erroris. et doctrinis demoniorū.

that is to say. In the latter dayes of þe churche some
shall go from þe true faythe of christes churche & gy-
ue hede to þe spirytes of errour & to the techynge of þe
deuyll. And here note this worde (*discedet*). For saynt
Paule saythe in an other place. *Erit discessio pri-
mum.* þe is to saye. Before þe comynge of antichrist
there shall be a notable discessyon & departyng fro þe
faythe of þe churche. And it is not vnlke to be at this
same tyme by þe occasyon of this moost perylous her-
etyke. ¶ Here Martin luther for his shrewed bray-
ne wyll somethynge wastell agaynst vs. He wyll say
that þe councelles somtyme erre. & that the doctours
full often disagre. And as they erre & disagre at one
tyme or in one place so maye they do in an other. and
therfore he sayth he is bounde to byleue none of them
all. To this maye be answered þe this reason strays-
neth not. as it shall well appeere in lyke. The pphe-
tes somtyme left vnto themselves dyd square from þe
trouthe. Nam prophete spiritus nō semper
prophetarum mentes irradiat. That is to say
þe spiryte of prophete dothe not alway shyne bright
vpon the myndes of the prophetes. As in example
kyng Dauid purposynge to builde the temple to
almighty god councelled with the prophete Na-
than wheder he shoulde perfourme his purpose ye or
naye. And the prophete Nathan bad hym goo in
hande with it. and do all that he intended in his herte
for to do. *Omnia que in corde tuo sunt fac.*
dominus tecum est. That is to saye. do all that
thou intedest in thy herte. for oure lord god is with
the. yet he was deceyued. it was not soo as he sayd.

Shall we nowe for this disceyte truste none other
thynges þ this prophete Nathan sayd besyde this:
god forbede. A ykewyse of the apostles. saynt Peter
whan he sayd to christ. Tu es xps fili⁹ dei viui.
þ is to say. Thou art chryst þ sone of the lyuely god.
he spake this by reuelacyon. and here our sauour
prayed hy & sayd. Beatus es petrus bariona.
þ is to saye. Thou art blessed Peter þ sone of John.
Whin a lytle after he dysuaded our sauour from his
passyon and sayd. Abliſ a te domine. þ is to saye.
Not so good lord. And in this he sayd wrong. Shal
we nowe bycause he sayd wronge this seconde tyme
not byleue his fyrst sayenge: þ were not reasonable.
Almighty god suffred þ prophetes and the apostles
also somtyme to erre to thentent þ we myght knowe
they were but men. and whan they sayd trouthe þ
that they had of god. & whan they sayd otherwyse
thā trouthe þ that came of themself. And so lykewyse
I saye of the doctours. though they somtyme erred.
bycause we myght knowe þ they were men. & that
than they were left to themself. we shal not therfore
denye them generally. And þ coucelles also though
some one of þ last coucelles whiche perauēture was
not gaderd in þ mekenes & charyte þ was expedient
though one of them (whiche thyng I wyl not asse
me) in some artycle were permyssed to goo amysse.
Shold we therfore damne al þ resydue? It were no
reason. And this may suffyse for þ third instruccion.

¶ Here foloweth þ fourth instruccyon.

D. iij.



The fourth & the fynall instruccyon
taketh a waye y defence that may
be layde for Martin luther by his
adherētes. which defēce also may
soone ouerthrowe y weyke soules
whan they shall here it. Theyr de
fence standeth in thre poyntes.

Fyrst they saye that Martyn luther is a man depes
ly lerned in scriptures. groundynge all his opinyons
vpon the same. a man of religious lyfe. & suche one
y for his lernynge and vertue hath many adherens
tes. Secondly they saye y he hath a fast mynde in
god. and spareth for no mans authoryte to speke the
trouthe. in so moche y he hath excommunicate y pope
for he thynketh in his owne cōscience y those y folow
we not his doctryne be not of y chirche catholyke.
Thyrddly he hath a merueylous feruent zeale to god
for y whiche he dothe labour to cōuert all y world to
his opinyon. thynkyng assuredly to do a specyal sa
crisyce & pleasure to god therby. This whā a weyke
soule hereth he is in peryl anone to gyue faythe vnto
to it. & to mystrust the doctrine of y chirche. For who
may thynke but suche a man is i y ryght way. But
herfore to this the rest of y gospell y enseweth dothe
answere clerly. It foloweth. *hec locutus sum vo
bis. vt nō scādalizemini absq̃ synagogis fa
cient vos. Sed venit hora vt om̃is q̃ interfi
cit vos arbitretur obsequiū se prestare deo.*
That is to saye. This I haue tolde you before to y
entēt y ye shal not quale in your fayth. for they shall
deuyde you from theyr synagoges. & y tyme shal co

me þ every man þ moꝛdereth you shall thynke þ he
dothe therby grete scrupce vnto god. These wordes
maye be taught of some to pteyne only vnto þ tyme
of þ Jewes. which dyd expell þ apostles out of theyꝝ
synagoges. or to þ tyme of þ tyꝛantes. whiche dyd
slee moche chꝛysten people in þ beginnyng of þ chꝛis
che. But yf þ were a trouthe. thā these wordes shold
be no generall instructyon for þ vniuersall churche.
whiche thyng we gaderd agaynst luther at þ begi
nyng of our sermone. wherfoꝛe moche rather they
pteyn vnto þ tyme of þ heretikes. first bycause this
psecucion lenger cōtinued thā þ other twayne. for þ
persecucion of þ Jewes was soone at a syde. and þ
persecucion of þ tyꝛantes had his course for a seas
son. but þ heretykes hath persecuted þ churche from
þ ascensyon of chꝛist. & shal do vnto þ comyng of an
tichꝛyst. Forthermoꝛe þ persecucion of þ heretykes
is & was euermore perylous. for as for þ Jewes & þ
tyꝛantes they were manifest enemyes vnto chꝛyst
& abhorred his scripturs. but these heretykes pꝛtend
a specyall fauour vnto chꝛist. & coloure all theyꝝ heres
yses wꝛth his scriptures. The Jewes & þ tyꝛantes
whā they had slayn þ bodyes of chꝛistē mē. yet they
sent theyꝝ soules to euerlastyng gloꝛye. but þ herety
kes miscōstruyng þ scriptures of god. by theyꝝ false
doctryne. & erronypous opinyōs & pestilent heresyꝝ.
dothe slee þ soules of chꝛysten people. & send them to
euerlastyng dānacion. Wherfoꝛe these wordes must
rather be vnderstāded of þ psecucyō þ was made by
þ heretykes. Now than chꝛisten man. whā þ herest
y Martyn luther is a man of grete lernynge. & hath
grete redyness in scriptures. and is reputed of ver

tuous lpyrnyge. and hathe many grete adherentes.
thynke þ many suche hath ben before hym in þ chir-
che of chꝛst. þ by theyꝝ lernynge and mistakynge of
scriptures hathe made suche tempestes in þ churche
byfore this tyme. ¶ How tempested one grete heres-
tyke Arrius with his heresye þ churche of chꝛst. how
gret a murder of soules made he: was not he a man
of grete lernynge. of synguler eloquēce. of vertuous
lyfe in outwarde apparence. & all his oppynyons he
grounded vpon scripture. and so dysceyued many a
soule. Saynt Hierome saythe. Arrius vna scin-
tilla in Alexandria fuit. sed quia nō cito ex-
tincta est. totū orbe populata est flāma eius
That is to saye. In þ cyte of Alexandre Arrius was
but one sparkle. but bycause this sparkle was not
soone quenched þ flam þ rose of it raged thozugh all
þ world. & a longe tyme vexed þ churche of chꝛst. and
ouerthrowe soules innumerable. tyll at þ length by
þ holy spiryte of trouthe. whiche is þ cōforter of chꝛis-
tes churche spekyng as I sayd before in þ mouthes
of þ fathers & doctours of þ churche this heresye was
conuynced and playnly put asyde. ¶ But after this
tempest rose bp an other clowde in cōtyment. one cal-
led Macedonius. þ vexed þ churche lyke wyse. & after
hym Nestorius. after hym Eutices. & so forth the stozme
after stozme one bpō other. so þ assone as one stozme
was pacified þ wycked spyrtes rayled bp an other
incontyment. Saynt Austyn remēbꝛeth. lviij. capital
heresies. þ after þ ascensyon of our sauour chꝛst. at
sondry tymes. lyke so many clowdes & stozmes rose
in þ churche. whiche fynally were conuynced by the

holy spiryt of trouthe. And euery of these heretikes
grounded his heresye vpon scripture. and many of
them were men of fell wyttes. of depe lernynge. of
mightye reason. & of pretended vertue. & had þe propre
fayth to wyte & to tocasse þe scriptures. to make them
apparēt for theiꝝ erronyous opinyōs. fynally theiꝝ
lyfe. lernynge. & handlyng of scriptures. were suche
þat they had many grete adherētes & fautours. as wel
of þe bysshoppes. as of þe emperours. & of other chry-
sten prynces also. which were abused by them. Ther-
fore it was necessary þat our sauour chryst Iesu for þe
grete inestimable goodnes & for the tender loue þat he
bereth to his churche. shold leue instructyon & war-
nyng to all chrysten people & to his vniuersall chir-
che of this persecucion and so dyd he sayenge. **Hec**
locut⁹ sum vobis vt nō scādalizemini. I ha-
ue tolde you saythe he these thinges before. bycause
ye shall not quale in your faythe. what hath he tolde
vs byfore. This. that þe spiryt of trouthe shal remay-
ne in þe churche for euer. & þat in all suche stormes & tē-
pestes he shal be a cōforter vntyl vs. O chrysten man
here this gracious warnyng of our sauour chryst.
marke wel what he saith. I haue warned you sayth
he of these thynges before. bycause þat whā they fal. ye
shal not be ouerthrowen in your soules by them. as
though he sayd. whā ye shal se þe stormes aryse. whā
ye shal behold þe thick black clowdes aloft. þe shal dar-
ken al þe face of þe heuē. & shadow frō you þe clere light
of þe sonne. & shewe a false glysteryng light þat yssueth
out of þe clowde. from þe spiryte of þe tempest. & ye shal
here terryble cōminacyon of theiꝝ thonderynge. Be
ye thā cōstant in your faythe. byleue as dothe your

mother holy churche. lyfely & put your trust in þe spyrte of trouthe. whiche shall be your comforter vnto þe worldes ende. ¶ Ferthermore whan þe herest chrysten man þe Martyn luther hath a fast mynde in god & letteth for no mans authoryte to speke þe trouthe. & reputeth all them þe folowe not his doctryne to be deuyded from þe churche catolyke. in so moche that he hathe excomunyate þe pope. O woderfull presumption. O madnes intollerable. knowe this for certayne. þe all þe other heretykes thus dyd. they dyd repuste themselves & theye adheretes only to be of þe churche catholyke. and rekeneth all other þe folowe not theye opynions to be deuyded from the churche. So dyd þe Donacyanes in Rome exclude þe catholyke preestes & bysshoppes from theye churches. So dyd þe Arrianes in grece lyke wyse. So dyd þe Donatystes in Africke. Neuerthelesse the churche of chryst is but one vna. sancta. catholica. et apostolica. this churche is one hauynge one heed þe pope. whiche is þe vis care of chryst. of whome it is called vna. And though there be in this churche many synners. yet for þe holy sacramentes þe renews & repareth synners dayly. & for the holy spyrte þe cōtynually remayneth in it. it is called sancta. þe is to say holy. And for bycause it is not lymyt to any certayn nacyon. but it is comen to all nacjons. therfore it is called catholica. þe is to saye vniuersall. And fynally bycause it is deuyded from þe apostles. & specyally fro þe pryncce of þe apostles saynt Peter. therfore it is called apostolica. that is to saye apostolyke. This onely churche is þe spouse of chryst. all other sembles þe be not of this churche be synagoges of sathanas & cōpyables of the deuyll.

And therfore chriſten man be not aſtonyſed. though he
they do excommunicate and deuyde þ true chriſtians
from theyꝝ ſynagoges. For our ſauour hath gyue
vs warnynge here of befoze ſayenge as it foloweth
in the goſpell. **abſqꝫ ſynagogis facient vos.**
þ is to ſaye. they ſhal excommunicate you and deuyde
you from theyꝝ ſynagoges. Thyꝝdly chriſten man
whan thou hereſt þ Martyn luther hath ſo grete
a zeale to god. & thynketh in his conſcience þ he is
bouden to do this þ he dothe. & weneth þ in ſo doyng
he pleaſeth god & dothe a ſpecyall ſeruyce vnto god.
& all the ſoules þ by his falſe doctryne he ſleeth and
murdereth he recommytteth them vnto almyghty
god. yet neuertheleſſe be ſtrong in thy faythe and ſe
þ in this poynt our ſauour hath alſo warned þ chur
che ſayenge. **Sed venit hora qñ om̃is q̃ inter-**
ficit vos arbitreſ obſequiũ ſe preſtare deo.
That is to ſaye. the tyme cometh whan euery man
þ ſhall murder you. ſhall wene þ he dothe acceptable
ſeruyce vnto god. But yf thus the other heretykes
dyd not befoze. thã thynke þ Martyn luther is ſome
what. Dyd not thus the Arrianes: dyd not they fu
rpouſly rage agaynſt the catholyke biſhoppes and
preeſtes. whiche dyd reſyſte them: and not only by
theyꝝ peſtilent errours they infected þ ſoules of men
but alſo cauſed grete murders of bodyes. Dyd not
thus þ Donatyſtes of whome ſaynt Auſtyn ſaythe
a Bonifacium. **Quicũqꝫ dura illoꝝũ verba cõ**
templerãt. durioꝝib⁹ verberib⁹ qđ iubebãt
facere cogeבãtur. innocentĩũ qui eos offen-

Detant donus. aut deponebatur ad solum.
aut ignibus cremabantur. þ is to saye. Who so
euer set at nought theyr hard wordes. they were co-
strayned wth harder strokes to folowe theyr pleasures
þ houses of þ good christianes. eyther were thowre
downe to þ grounde. or elles were bzent wth fyre. And
after foloweth. **q̃ plurimi cedibus eorum ex-**
tingiti sunt. þ is to say. & many was slayne by theyr
murders. Dyd not thus þ discyples of wycclyffe. all
be it þ for fere of the temporall lawes they durst flee
no man. yet put they by a byll of artycles vnto þ tē-
porall lordes in the parliament season mouyng them
to flee theyr aduersaries þ resysted agaynst them.
And what suppose ye Martyn luther & his adherē-
tes wold do. yf he had þ popes holynes & his fauou-
rers. whome he calleth so often in derisyon papistas
papastros. & papanos. & papenses in his daunger.
I fere me þ he wold vse no more curtesy with them.
than he hath done wth theyr bookes. þ is to say with þ
decretalles which he hath bzent. And so lykewyse I
fere me that he wold bzen them or any other christen
man þ he thought might let his opinyons to go for-
warde. And yet in so doyng he wold thynke þ he dyd
grete seruyce vnto god.

Thus ye may se þ these heretykes. all be it they had
grete redynes in scriptures & were fell wytted men.
& depely resoned. and had also pretens of vertuous
lyfe. & had a grete zeale thynkyng in theyr cōscyence
þ they were bounden to do asmoche as they dyd. yet
were they disceyued. & by þ holy concelles & fathers
of þ churche conuynced of theyr errouious opinyons

And why maye not lyke wyse Martyn luther be de-
ceyued as all they were before hym/ and specially sy-
then he wanteth the spyryte of trouthe/ the whiche all
they wanted. For yf they had had y^e spyryte of trouthe
they sholde not haue erred in myscōceptuynge y^e scrip-
tures. I saye not but y^e they were redy in scriptures/
& coude bynge the scriptures meruaylously to theyr
purpose and frame them cursedly to theyr oppynions.
but for lacke of the spyryte of trouthe they misconstru-
ed these scriptures/ and as saynt peter sayth. Depre-
uabant/ or as saynt Paule sayth. Inuerdebant/ they
toured the wronge syde of the scriptures outwarde/
folowynge theyr owne brayne and phantasie led by
the spyryte of erroure and ignoraunce as it foloweth.
Hec omnia facient vobis quia non nouerunt
patrem neq; me. y^e is to saye. All this they shall do
vnto you/ bycause they knowe not my father nor me
yf they had hadde the spyryte of trouthe/ this spyryte
sholde haue ledde them to the true knowlege of the fa-
ther and of the sone/ that is to say/ to y^e true knowlege
of the prophetes by almighty god y^e father spake/ and
to the true knowlege also of y^e apostles/ by whome the
sone our sauour chryst Iesu spake but bycause they
had not this spyryte of trouthe whiche was sente from
y^e father & frome y^e sone/ therfore they were ignoraunt
of them bothe/ and by y^e ignoraunce they fell to these in-
conuenientes. And so lyke wyse hath now done Mar-
tyn luther. ¶ Now than here I make an ende. I ha-
ue remembred vnto you accordynge to my promesse
foure instruccyons y^e be offred vnto vs of this gospels
graciously. First y^e the holy spyryte whiche is y^e thyrde
persone in y^e dyuynyte was sente frome the father als

myghty god & frome his sone our sauyour chryst Ie
su/ to be the spiryte of trouthe/ respaunt for ever in þ
chirch of chryst/ & to be as a cōforter fro tyme to tyme
agaynst all stormes & tempestes of heresyes/ acertay
nyng vñ in the tyme of euery doutfulnes the veray
trouthe where vnto we shall holde & kepe vs. By the
occalpon of this instruccyon I shewed. iij. thynges.
Fyrst þ this instruccyon & all þ hole gospell pteyneth
to the vniuersal chirche of chryst/ whiche thyng I
proued by Luthers owne wordes. Second þ þ heed
of this vniuersall chirche was þ pope vnder chryst/
whiche one poynt taketh away one grete grounde of
Marty luther & shaketh sore many of his erronys
artycles. Thyrde þ Martyn luther dryuyng hym
self from þ heed of this body can not haue in hym this
spiryte of trouthe. For þ second instruccyon I shewed
you þ the hete of charyte spzed in our hertes by þ ho
ly spzyte of god gyueth euydence of þ lyfely lyght of
faythe/ shynnyng vpon oure soules fro our sauyour
chryst/ by the whiche instruccyon was vndermynd
an other grete ground of Marty luthers/ whiche is þ
onely faythe dothe iustifye a synner wouten workes.
For the thyrde instruccyon I shewed þ þ erudycyons
left vnto þ chirch by þ holy apostles/ bereth vnto vs
testymony of þ fayth of chryste/ and what thyng we
shall beleue in his chyrche/ where also was losed an
other grounde of Martyn luther/ which wyl not ad
myt any other testymony/ but onely that þ is wryt
ten in scripture. Agaynst whome I proued that he
must besydes þ scriptures wrytten/ receyue also the
tradycyons of the apostles not wrytten/ ouer this þ
cōcilles generall/ in whom the holy goost dyd speke

3
and þ interperetacyons of scryptures made by þ holy
byshoppes & doctours of the chyrche / by whose mou
thes the thyrde persone in the godhede the spiryte of
trouthe spake and speket / enformynge þ churche for
this tyme lyke as dyd þ father almyghty god by his
prophetes before / & as dyd his sone þ seconde persone
by hys apostles. for þ fourthe instruccyon I shewed
you þ the defence whiche is made for Martyn luther
by his adherentes wherby manye weyke soules be
ouerthrowē / is clerely take away by þ moost lounge
& moost gracious forwarnynge of our sauour chryst
as ye haue herde in the ende of the gospelle. And yet
eftsones for his moost excellent charyte he warneth
all his chrysten people sayenge and repetyng. Hec
locutus sum vobis: vt quum venerit hora
eorum reminiscamini / quia hec dixi vobis.
That is to saye. These thynges I haue tolde you to
thentent that whā þ daungers shall be fall yet ye may
remēbre þ I byfore dyd warne you of theym. Who þ
thus often warned wyll yet gyue faythe to Martyn
luther / or to any other suche heretyke rather than to
chryst Iesu & vnto þ spyrte of trouthe / whiche is left
in þ churche of chryst vnto the worldes ende / specially
to enforme vs of þ trouth / this man goethe fer wyde
from þ streyght way / & is neuer lyke to entre into the
port of euerlastyng rest / whiche al we desyre & couet
to come vnto / to the which he brynge vs qui cū patre
et spiritu sancto viuūt et regnat deus per oīa secula se
culorum. Amen.

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